

The Inquirer

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LONDON, SATURDAY, NOVEMBER 22, 1913.

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THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS, NOTTINGHAM,

The High Pavement Chapel,
NOVEMBER 26 and 27, 1913.

ORDER OF PROCEEDINGS.

WEDNESDAY, NOVEMBER 26.

3.0, Reception by the Nottingham Committee. Short Speeches of Welcome and Response.

3.45, Conference: "Men and Religion." Chairman—Mr. George H. Leigh (President of the Association). Papers on "More Attractive Services," "The Brotherhood Movement," and "Adult Schools." Speakers—Revs. Alfred Hall, M.A., Basil Martin, M.A., H. Fisher Short. 6.0, Tea in the High Pavement School.

7.30, Religious Service, conducted by Rev. J. C. Ballantyne; Sermon—Rev. C. J. Street, M.A., LL.B.

THURSDAY, NOVEMBER 27.

10, Devotional Service—The Rev. Lawrence Clare (Hull).

10.30, Conference of Sunday School Teachers and Workers. Chairman—Rev. Hugon S. Tayler, M.A. Short Addresses by the President, Mr. Ion Pritchard, on the "Work of the Sunday School Association"; Rev. J. Arthur Pearson on "Graded Lessons;" 11, "The Place of the Sunday School in National Education," introduced by Mr. T. M. Chalmers, M.A. (Hon. Secretary of the Sunday School Association).

12, Conference: "Women's Work in the Churches." Chairman—Miss M. K. Winsor (Nottingham); Speakers—Mrs. Blake Odgers, Mrs. C. Herbert Smith, Mrs. Macky, and Miss Herford (Secretary of the Women's League). 1.15, Luncheon at the Mikado Café. Tickets, 2s.

3.15, Conference on Unitarian Missionary Work. Chairman—Mr. Charles Hawksley. Papers on "Our Obligations to the Past," Rev. E. D. P. Evans; "The Home Work of the British and Foreign Unitarian Association," Mr. Ronald P. Jones, M.A.; and on "Our Opportunity in the Colonial and Foreign Field," Rev. W. Copeland Bowie (Secretary of the Association). 5.30, Tea in the High Pavement School. 6.30 to 7.15, Organ Recital in the High Pavement Chapel, Mr. Lynn (Organist and Choirmaster).

PUBLIC MEETING.

High Pavement Chapel, 7.30.

"Our Message for To-day."

Chairman—Mr. J. C. Warren.

Hymn and Chairman's Address. "Our Message to the Devout," by Rev. Henry Gow, B.A. "Our Message to the Sceptical," by Rev. Herbert McLachlan, M.A., B.D. "Our Message to the Working Classes," by Mr. R. M. Montgomery, M.A. "Our Message to Ourselves," by Rev. Charles Hargrove, M.A.

DISTRICT MEETINGS.

Wednesday Evening, November 26.

7.45, Loughborough: The Rev. C. Roper, B.A.; 7.45, Ilkeston: The Rev. J. A. Pearson; 7.45, Coalville: Rev. T. P. Spedding.

A Conference of Ministers will be held in the High Pavement Schools on Wednesday, Nov. 26, at 1.45 p.m. Rev. Charles Hargrove will preside, and a Paper will be read by Rev. W. H. Drummond, B.A. (London). All Ministers of our Churches are invited to attend.

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November.

23. Rev. WILLIAM WOODING.

30. Rev. JOSEPH WOOD.

December.

7. Rev. Dr. S. H. MELLONE, Principal of the Home Missionary College, Manchester.

14. Rev. WILLIAM JELLIE, from Wellington, New Zealand.

21. Rev. NEANDER ANDERTON, B.A., of Monton.

28. Rev. JAMES HARWOOD, B.A. (Morning only; no evening service.)

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SUBJECTS for November 23:

Morning: Breaking the Fallow Ground.

Evening: Elijah among the Politicians.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 23.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. JELLIE.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Evening discourses during November—"Religious Movements of Modern Times." Nov. 23, "The High Church."
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. R. SORENSEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES, Ph.D.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Mr. R. SORENSEN (Pioneer Preacher); 7, Mr. S. MOSSOP (Pioneer Preacher).
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. H. G. CHANCELLOR, M.P.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. VICTOR FOX.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. MOSSOP; 6.30, Mr. A. J. HEALE.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. WOODING, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN. Subjects of Discourses: Morning, "Original Sin"; Evening, "Why these New Faiths?"
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and
 (STYAL, 6.30, Rev. W. GRIFFITHS, Ph.D.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. ENFIELD E. DOWSON; 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. SHAW BROWN (Manchester).
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. E. STANLEY RUSSELL.
 LIVERPOOL, Ullet-road, Seften-park, 11 and 6.30, Rev. R. F. RATRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, November 25, 1.15 to 1.45, Rev. Dr. MELLONE, D.Sc., M.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. M. ROWE.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK HALL, of Blackburn.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREA.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Mr. HARROP WHITE, on "Switzerland," with slides.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	739
THE BIBLE AND ITS READERS	740
THE GENIUS OF PROFESSOR JACKS	741
NONCONFORMIST CHURCH ARCHITECTURE.-III.	742
CORRESPONDENCE :—	
A Moral Challenge	743
Theological Latitude in the Church of England	743
Workers' Aid Society	744
BOOKS AND REVIEWS :—	
A Pioneer in Education	744

Henry Suso	745
The Eternal Presence	745
The Interregnum	745
Publications Received	745
FOR THE CHILDREN :—	
Golden Gown in the Orchard	746
Gaffer's Poem	746
MEMORIAL NOTICE :—	
Miss M. Bridgett	746
MEETINGS AND GENERAL NEWS :—	
International Arbitration and Peace Assoc.	746

Lord Mayor's Sunday in Birmingham	747
London District Unitarian Society	748
Miss Gaskell's Bequests	748
Southern Advisory Committee	748
Union for Social Service	749
The Ilkley Puppet Players	749
The Social Movement	749
NEWS OF THE CHURCHES	749
NOTES AND JOTTINGS	750
OUR CHESS COLUMN	752

•• All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE problem of Indian labour in South Africa has long been menacing. In the last few weeks it has flamed up into a matter of Imperial concern. The South African Government has pursued a clumsy policy dictated by the white man's fear and dislike of the coloured races, with the result that there has been a serious interference with personal freedom, which has produced bitter resentment. There seems to be no alternative between excluding Indian subjects altogether and treating them as a civilised race, and this is a policy upon which our own Government might well insist. But Natal would hardly welcome such a solution of the difficulty, for at present the wealth of the colony depends largely upon the labour of the men to whom they deny the rights of citizenship. It is stated that the Indian population in the Transvaal amounts to about 10,000, in Cape Colony to about 25,000, and in Natal to about 120,000.

* * *

THE question arises whether it is really necessary to recruit all this labour from India. Indentured labour seems to be inseparable from the commercial exploitation of certain districts in the tropics, though it is always open to such serious abuses and produces such a certain crop of human misery that we hope to see the whole system discredited and abandoned. But in the case of a colony of white men with the traditions of democratic freedom in their blood the possibilities of moral corruption and decay are accentuated tenfold. No civilised community can maintain a large body of helots in its midst and grow rich upon their labour without contracting some of the vices of over-lordship. Men of colour cease to be persons and become

merely tools, however well they may be treated. Such a system poisons the love of liberty at its source.

* * *

It is understood that the Government is taking energetic steps to bring the labour troubles in Dublin, with their appalling misery, to an end. Meanwhile, James Larkin has crossed over to England and made impassioned speeches in Manchester and London. He has suddenly become one of the most interesting figures in public life, and even the newspapers which are most firmly rooted in demure respectabilities have taken much notice of him. The reason for this is not merely that he has been in prison. It is the evident sincerity of the man that has struck the imagination. He is not seeking place or power for himself. His speeches are hot with revolutionary passion. They blaze with anger against intolerable wrong. Though the world should fall he is determined that the miseries of the voiceless multitude shall be heard and remedied. No more uncomfortable figure has stalked through the land in our day, or possessed such a terrible power of conjuring up the spectre of the sweated worker at the rich man's feast.

* * *

MEN of this sort seldom have constructive ability. They cry aloud and spare not. They kindle the fires of emotional excitement and make short work with our comfortable postponements of duty. Then the waves engulf them, and they remain as the memory of a voice, as the legend of a deliverer, while men of more prosaic mould turn to the practical tasks of organising a better social life and stopping the terrible wastage of human power, to which for so long we have been cruelly, almost criminally blind. For this reason we hope that the shrewder heads in the Labour Movement will turn away from clumsy and wasteful expedients like the sympathetic strike. James Larkin sees with scorching clearness of vision the wrong that must be set right, but it

requires a cooler head than his to devise means for lifting the depressed classes into richer manhood and womanhood without bringing the whole fabric of society toppling down into ruins. That the task can be accomplished no one who believes in God will dare to deny, and we must never rest until it is fulfilled.

* * *

WE are much concerned to see that there has been another stupid and short-sighted prosecution under the blasphemy laws. At the Staffordshire Assizes this week a man, who had been punished previously for a similar offence, was found guilty of committing blasphemy "by attacking the truth of Christianity by ribaldry, profanity, and indecency," and received the severe sentence of four months' imprisonment with hard labour. We have not read the incriminated language, but we are prepared to accept Mr. Justice Coleridge's description of its coarseness and vulgarity. We admit also the necessity of dealing with offences of this kind by the ordinary method of prosecution, when a man of low tastes makes himself an intolerable nuisance to decent citizens. What we desire to protest against is the revival from time to time of an obsolete crime called blasphemy; and this for two reasons. In the first place, because we have much too high a respect for Christianity, and much too strong a confidence in its inherent spiritual power, to believe that it needs to be treated like a tender exotic and to be protected by law against the attacks of the coarser type of critic. As the judge pointed out at the trial in question, attacks can be made with impunity upon any other form of religion, such as the Mahometan, but with regard to Christianity the law is different.

* * *

OUR second reason for protest is that in prosecutions for blasphemy it is not what a man says that matters, but the way in which he says it. It would be recognised as intolerable if a scholar of distinction

were sent to prison because he arrives at conclusions destructive of the fundamentals of Christianity, and possibly sins against good taste by barbing his criticism with unpleasant sarcasm. But as soon as the same conclusions are translated into the language of the street corner or the secular hall, it is pounced upon by the law as a criminal outrage against the Christian faith. In other words, "blasphemy" in the modern world is a matter of manners rather than opinions, and as a crime it quite eludes definition. In any case, if the law is set in motion, we should like to ask why the offender is not simply bound over to keep the peace instead of being sent to prison with hard labour?

* * *

It is amazing how quickly public opinion has moved on the subject of the minimum wage. When the Trades Board Act was passed in 1909 it was pleaded in many quarters that it was likely to do more harm than good on the ground that any forcing up of wages was likely to decrease employment. Experience has shown already that the critics were among the false prophets. The provisions of the Act have effected a vast improvement in the conditions of the scheduled trades. It is now accepted as an economic axiom that well paid and healthy labour is cheap labour, for it is enormously more productive. We believe that good employers welcome the principle of the minimum, for it eliminates the unscrupulous competitor who under-cuts by depressing wages, and enables them to conduct their business under proper human conditions.

* * *

ALL this was a matter for earnest congratulation at the Conference of the National Anti-Sweating League and the Women's Trade Union League which was held in London on Monday. But the most memorable feature of the meeting was the speech of the Bishop of Oxford, in which once again by the sheer force of personality and a consuming zeal for righteousness he made himself felt as the prophetic leader of the religious life of the country. It was a call to arms to the complacent Christians in all the Churches. "I am here," he said, "as a minister of religion, and I feel a minister of religion is most thoroughly in his place on this platform. When you read the Old Testament one thing burns itself into your heart and mind, and that is that the prophets of God betray extraordinarily little interest in how much the rich man can make out of industry—that is not their business—but they betray extraordinary and intense interest in seeing that there shall be no 'grinding of the faces of the poor.' In the great industrial changes which passed over the community of Israel they show constant solicitude for the wages of the labourer.

It is a moral principle which leads from the Old Testament and is intensified in the New that the proper payment of the worker is a first charge in the sight of God. That principle is deepened by the solicitude of our Lord for every single human soul."

* * *

"We have been trying to pick up the wounded," he continued, "and heal them in the industrial struggle—not very efficiently—but we have almost altogether neglected the prior duty of thundering at the gates of tyranny. Why was it left to Mr. Larkin, when there was a Church in Dublin which claims so rightly to be the Church of the poor—why was it left to Mr. Larkin to call attention to the appalling conditions of Dublin industry for all these years? In England we have covered the country with our parishes. We claim to know all about every district in the country, and we have officers of the Church of Christ in every parish. Why have we, with this singular opportunity—why did not the Church, and that many years ago, appear manifestly before the country, telling what the Church knew about housing conditions and the conditions of wages of the agricultural labourer? Why, when Mr. Arch was in the field forty years ago, did not the Church stand out and say, 'This is the merest claim of justice'? I do not think we can look back with pride on these matters in the history of our Church. There is a great act of repentance and reparation not yet too late for us to make. . . . What we want is that all of us, in all classes of the community, should face what has got to be done, and then call in our politicians and economists to tell us how best to do it."

* * *

THE announcement that Mr. Rabindranath Tagore has been awarded the Nobel prize for literature will be received with mixed feelings by those who value his work and teaching most highly. There has seldom been a figure who has remained so entirely alien to the spirit of emulation and the atmosphere of advertisement which surrounds the modern man of letters. What has this deep-souled poet, whom we heard of lately as gazing over the sea "immersed in joy," to do with the gauds and vanities of the world of prizes? If it means that much against his will he was the best-advertised man at the moment, then the compliment is poor indeed; but if it is the symbol of a real gladness in the spirit of his work, then the committee which decides these things may be congratulated because it sees and understands. No one will ever think of money in connection with Mr. Tagore; but he may be glad, not because people have given him praise, but for the new power it puts into his hands to help his school and his boy-disciples.

THE BIBLE AND ITS READERS.

IN his new volume of essays, "A Bookman's Letters," Sir W. ROBERTSON NICOLL has given an account of an interesting meeting arranged by himself and Mr. WATTS-DUNTON between SWINBURNE and MARK RUTHERFORD. "SWINBURNE," he writes, "was not in his best mood, but MARK RUTHERFORD was quite satisfied in serenely contemplating him. At one point, our kind host asked MARK RUTHERFORD if he had read KIPLING. 'No,' was the reply. 'I am getting to be an old man now, and I read my Bible.' 'Oh,' said Mr. WATTS-DUNTON, 'that's what I do.'"

The anecdote has an old-world flavour about it. It belongs to a generation that is almost gone. Will the generation that is now lusty and strong make the same confession, when its days are shortened and it begins to decline into the land of silence? It will not be so, we may be sure, unless the Bible is still a precious part of early memory, its language intertwined with the deepest experiences of life, and its message in a real sense the word of God to the soul. Among the things which have suffered change or completely disappeared in the modern revolution of religion there are many thoughts and practices which we need hardly regret. We can say of them quite calmly, they have had their day and ceased to be. But we cannot thus dismiss the Bible into limbo, or place it on the shelf among the ancient classics. Any change of which we may be conscious in doctrinal attitude, in breadth of sympathy, in fuller understanding of other forms of faith, is of less importance for the interior quality of our religion than the fact that we are ceasing to be readers of the Bible and the power of understanding it is passing from us. Its words of promise and visions of judgment no longer linger in the memory, and when we are old and the fugitive interests of life are slipping from our grasp, it is hardly likely to fill the place which it had for men of a former generation as their familiar friend, the guide of devout meditation and their unfailing comforter.

Many reasons may be assigned for this change of attitude. It is not all the fault of the critics. Much may be laid to the charge of our own habits, of the

The Bible, Its Origin, Its Significance, and Its Abiding Worth. By Arthur S. Peake, M.A., D.D. London: Hodder & Stoughton. 6s.

atmosphere of mental dissipation in which we live, the lack of spiritual discipline and definiteness of purpose in ourselves. Because there is no profit in going to the Bible in a hurry we conclude that it has no golden words for quiet hours. We sacrifice it as we do our friends to the crowded programme of life. If we read it at all it is with our eyes upon the clock, and we can only spare it the dregs of a tired heart. On these terms the Bible has as little power to help and heal and to give us the vision of GOD as the study of the Greek alphabet; for we never get beneath the surface to the tranquil depths of faith and experience where the Spirit bears witness with our spirits. But no wise man will deny that modern methods of study, everything we sum up in the phrase historical criticism, have created a whole crop of difficulties of their own, and that these press heavily upon men's minds at the present moment. Whatever possibilities of help and illumination there may be in the new point of view, very few people are yet able to grasp them. The spiritual power of the Bible does not depend upon any doctrine of verbal infallibility; but the logical consistency of that old theory, the closeness and tightness of its association with some of the most moving experiences of religion, and the adventitious interest and importance which it gave to the most pedestrian parts of Scripture, have made it hard for the mind to move forward to a new angle of vision, or to accept the principle of intelligent spiritual valuation. Formerly men thought that they understood the Bible and possessed a key to unlock all its mysteries. Under the modern *régime* of the specialists they have become dimly aware of a vast range of knowledge, which is entirely beyond their reach, and the Bible seems to have been transformed from the daily companion of simple souls into the most difficult and incomprehensible of books.

In their absorption in their own pursuits scholars are very apt to cavil at this point of view. If they are men with a true instinct for religion the new knowledge fascinates them on the side of its spiritual possibilities. It kindles their imagination, as they trace the divine procession in history. They watch in wonder and gratitude the unveiling of God's purpose, till at last He is seen in the fulness of His nature as Lord of Love and the Father of our spirits. To them Scripture, by reason of what it contains and what it

unfolds, is the living Word in a far richer sense than they could ever perceive when it was accepted without question as the infallible oracles of God. But we should make a great mistake if we concluded that it is an easy thing for the ordinary Christian to transcend the old and win the franchise of the new in the same way, and to confess, not because he is told it ought to be so but because he feels it deeply in his soul, that the Bible, as it emerges from the crucible of historical criticism, is more precious than it ever was before. Some day men will be able to feel this almost instinctively, but that day is not yet. It is only very slowly that most people can extricate themselves from the atmosphere of time-honoured theories and habits of thought, with all their clinging associations, and learn to move with sure tread and gladness of heart amid new conceptions of human history and strange methods of religious appeal.

But this problem of spiritual education is as urgent as it is difficult, and no one who is deeply read in Biblical lore ought to shirk it, though few writers may be able to approach it with the ripe scholarship and the fearless loyalty to the results of impartial investigation combined with patience, sympathy and profound Christian conviction, which mark Professor PEAKE's recent volume on the origin, significance and abiding worth of the Bible. That he has solved the problem of providing a new casket for the ancient treasure, he would be the last to assert. It is no small achievement that he has been able to suggest many fruitful lines of constructive thought, and to create the impression that for him, the scholar, the Bible in the new light is already what he hopes it may gradually become for all faithful souls, not less but more wonderful as a revelation of God's unfolding purpose, and a priceless record of experience which awakens and interprets what is deepest in ourselves.

Meanwhile, however tentative all such efforts must necessarily be, let us not forget that the human heart has always moved with royal freedom among the richest treasures of the Bible. With a true instinct, it has set its affections chiefly on those parts of Holy Writ where the critic and the commentator have least to say. We do not need their aid in order to discover the timeless quality—the same yesterday, to-day and for ever—in the noblest passages of the Psalms or in the words of Christ.

In them, though we may be only as the child or the wayfaring man for knowledge, we hear for ourselves the authentic accent of the Holy Ghost.

THE GENIUS OF PROFESSOR JACKS.

BY EDWARD LEWIS.

I DO not mean his genius for organising some of the best brains in the world into four *Hibbert Journals* per annum, though that is a great achievement. It is not, however, unique. In his more personal work there is something which is quite *sui generis*. There are philosophers who are also men of wit and humour, but their humour is for moments of leisure, and the two departments are as distinct as the nursery and the library in a well-regulated house. Professor Jacks' library is his play-room, and the things he plays with are the ideas he works with. He seems to be able to make philosophy a kind of jolly game, without allowing it to cease to be a serious pursuit. He is like a chemist who is so much at home in his laboratory that, even while his experiments are proceeding, he will turn his retort into an Indian club, or amuse himself by keeping three or four test tubes in the air at the same time. He is like a philosopher who, gown and all, should lie on his back on the floor, and lift up his legs to the perpendicular, and study the cosmos while, in the fashion of a juggler, he balances and rotates it on his nimble feet. You can almost overhear him saying "How jolly this is!"; meanwhile you are saying, "How amazingly clever he is!" Some time ago I ventured on the expression that God plays with cosmic toys, elaborating in this way the etymological significance of the Sanskrit word for creation; but I fear that I may have to take that back, for this is what Professor Jacks does, and greatly as I admire him, I do not yet quite equate him with Deity. He takes hold of the Universe, of Time, of the Absolute, and such things, and spins them, or balances them, or throws them up and catches them, and does tricks with them; and yet all the time, as you watch him, you are learning things which Hegel and Bergson may have laboured hard and in vain to teach you. He is the master-craftsman who makes difficult work look like child's play. He gives you an idea, not as the subject for a heavy argument, but as a toy in a game, and becoming with him a child you enter the kingdom.

I take a few lines almost at random from his book, recently published, "All Men Are Ghosts" (Williams & Norgate, 5s. net). Two children are amusing themselves by asking an old gentleman the time—one of the great games played in our open spaces.

"We want the time, if you please," we said at length.

"What, the whole of it?" said the old gentleman.

"No," answered Billy, "we only want the bit of it that is going on now."

"Which bit is that?" said our venerable friend.

"That's just what we want to know," answered Billy.

This fairly floored the old gentleman. "You'll be a great Parliamentary debater one day, my boy," he said, "but the bit of time that's going on now is not an easy thing to catch. My watch can't catch it."

"Give us the best your watch can do," answered Billy.

And when towards the end of this delicious chapter you go with these two young interrogators of aged persons into the churchyard, and look first at the clock-face on the church tower, and then get inside with them and watch the pendulum, and listen to them talking about it, you will be much entertained, and will probably come out wiser than you went in.

"Look at that clock-face. Can't you see how the big hand goes jerk, jerk?"

"Well, what of that?"

"What of that? Why, if the seconds aren't the stoppages, what becomes of the time between the jerks?"

"Why," answered Billy, "it's plugging ahead all the time."

"All what time?" I countered.

"Blockhead!" cried Billy, "There's all the difference in the world between THE time and TIME."

"I'll bet you can't tell me what the difference is."

"Yes, I can. It's the difference between the pendulum and the clock-hand. Look at that jerking old idiot! THAT thing can't talk; THAT thing can't wink; THAT thing doesn't know us. Why, you silly, it only does what the pendulum tells it to do. The pendulum knows what it's doing, but THAT thing doesn't."

In later years Billy became a philosopher and wrote a book "On Translating Time into Eternity." But to that childish disquisition in the churchyard, Bergson is little more than a footnote!

The volume is full of good things. There is a great story of a Professor who was unconsciously in quest of the Perfect Horse, and ultimately found it in a mare, for which he paid £120 on the nail. Something in the mare reminded him with haunting vividness of a girl he had loved and lost before he had married his then living wife, and moved by this whimsical impulse he bought her without so much as bargaining. The mare's name was "Meg," and she was known to all the horsey people in the neighbourhood as a most evil creature. They wrote down the Professor as a fool; and indeed he seemed to have made a serious error of judgment, for so long as he called her "Meg" she was vicious and unmanageable, and he nearly came to his death by her. Then, one day, while he was out riding, his thoughts were roaming back to the earlier days, and the girl that was all the world to him, and he softly named her name, "Ethelberta." Instantly the mare became gentle, docile, affectionate! He had found her secret. And while you read you, too, think that you have found a secret in a world far removed from ostlers and horses!

And there is Father Jeremy, well worthy to take his place by the side of Snarley

Bob. I wonder whether Mr. Lloyd George is likely to take any hint from him on the Land Question.

"It hurts the land to break it up. And it hurts the land still more to sell it. When you break land up it won't keep. It goes like rotten apples; first a bit goes rotten here and then a bit there; and the rottenness spreads and runs together. And as to selling, I tell you there's something in the land as knows when you're going to sell it, and loses heart. I tell you that good land likes to be high-rented. It sort o' keeps it in humour. Land likes to be owned by a gentleman, and keeps its heart up accordin'. Whenever the rent o' land goes down the quality goes down too. I've noticed it again and again."

I have given you sips of this wine. Do you like the brand? It is a rare vintage. You will be well advised to remember it when you are thinking of your own cellar, or the cellars of your friends, in view of the festive season that draws near.

NONCONFORMIST CHURCH ARCHITECTURE.

III.

WE now reach the age of Revivals—the conscious adaptation to modern use of the methods natural to civilisations remote in period, and sometimes even in nationality.

The pedantic tendency of the later Renaissance paved the way for the first of these, which as an appropriate climax to the "folio" period, owed its origin to the appearance of a single book, "The Antiquities of Athens," by Stuart and Revett, published at intervals from 1762-1810. This splendid set of engraved plates of the Parthenon and other famous buildings of the greatest age in Greek art, came as a revelation of an architecture hitherto only known vaguely at second-hand through Roman versions, and at once recognised to be, within its limits, the most perfect which has ever been created. Enthusiasm was reinforced by the arrival of the Elgin marbles and the general reopening of Greece to Western travellers; the Acropolis replaced Palladio as the ultimate source of all inspiration, and an eruption of Doric and Ionic portions took place indiscriminately on churches, assembly rooms, town halls, and even country mansions.

Considered merely as a source of inspiration, the Acropolis was, of course, infinitely above Palladio; but it suffered from the drawback, in this connection, that its architecture is entirely external. A Greek Temple had no interior, in the sense that a Cathedral has; it was not even a place of public worship, but combined the functions of a shrine for a sacred statue, a state bank, and an art museum. Approaching the Parthenon, you see no evidence of the interior division, and there is not even anything to indicate at which end the main entrance is placed; it is open-air and outdoor architecture in excelsis.

Consequently our revivalists were puzzled as to the proper treatment of a chapel, which is mainly an interior problem, and we have (or had) interesting examples in London of alternative solutions. At Stamford-street Chapel (1823) the traditional arrangement is reduced to its barest terms, and then carried out with Greek constructive and decorative forms, as far as they were available; the gallery over the entrance is retained, and on the opposite wall there is a recess for the organ, faced by two detached Doric columns. These were not essential to the building: they were put there in order to look Greek, and this is a symbol of the artificiality of the whole revival, which was driven to use the structural features of its prototype merely to be "in the picture," whether they were required or not. Against that defect, however, must be set the inherent beauty of all the Greek forms; the Doric column is a most perfect abstract expression of support, and even inappropriately used, it can never lose its dignity or appear tasteless and obtrusive; and the same may be said of the highly conventionalised Greek ornament. The design of the gallery balustrade at Stamford-street, for instance, has no actual precedent, but it is the kind of thing which an Athenian would have produced if he had thought of using cast-iron for such a purpose.

The whole interior, though somewhat severe and chilling, has the great architectural qualities of "breadth" and repose, too often lost to sight in later generations.

Outside, the revivalists were on firmer ground; the portico is a very good copy in scale and detail of a typical Doric example like the Temple of Concord at Girgenti, and it satisfied in every way the standards of the period. But as an adjunct to an English chapel it is nothing but a useless luxury; in a grimy Northern climate (and facing due north) a Doric portico loses all its proper effect; the massive columns merely block the light of the windows behind them, and it does not even provide shelter from bad weather owing to the excessive height as compared with the width.

At Little Portland-street Chapel the problem was more reasonably solved; the whole interior scheme of the past century was preserved, but, so to speak, translated into Greek, as a sonnet by Milton might be rendered into Greek iambs; and if you wanted a translation at all, it was an exceedingly good version. The thoughts themselves were not Greek, but the language was of Sophoclean purity, and there was not an expression or a word without classical authority.

The historical interest of these two chapels is great, but as a religious "style" the Greek revival never possessed any living force; it was an affair of archæology, appealing to scholarship and intellect, without any of the associations of earlier Nonconformist architecture. Its influence was not widely extended, though we find an example at Brighton (1823), then at the height of fame as the fashionable resort of Londoners. In the provinces contemporary chapels show no Greek feeling, and merely carry on traditional forms with the lower quality of taste which

then prevailed. Lewin's Mead Chapel, Bristol, however, shows unusual refinement, which I should like to be able to connect with the Adams influence; the exterior, in particular, though quite secular in effect, is a handsome and well-proportioned classical design, combining the repose and dignity which characterises Somerset House and other good work of this time with a delicacy of detail which the Adams were the first to revive.

From this period date some of the most dismal and forbidding of our existing places of worship, which the religious conservatism of the senior sections in the congregation has maintained through all the artistic enlightenment of the last fifty years, though they must have struck terror into generations of younger worshippers before they too became hardened by familiarity. For sheer ugliness it would have been difficult to find a building to equal the famous Renshaw-street Chapel at Liverpool (1811), a more or less cubical box, with dingy brown gallery fronts carried on thin painted iron pillars; a highly varnished pulpit, with a round panel like an inverted dinner-plate, and a wiry staircase, which partly concealed the communion table behind it; a plaster rosette in the ceiling from which by rights there should have hung a sliding "gasalier," and an organ recess at the back, so placed that from the majority of the lower pews it quite overwhelmed the pulpit. If this description appears to some a libel on a venerated building, it only illustrates my point as to the conservative influence of "old associations"; it will hardly seem overdrawn to those who, like myself, remember in their boyhood gazing up at the splendid head of Dr. Charles Beard, and gradually losing sight of it in a confused dazzle of gilt organ pipes.

Renshaw-street Chapel could only be taken for a place of worship on the ground that it was utterly unsuited to any sort of secular purpose; another example of the same kind, Upper Chapel, Sheffield, owing to its elongated plan only needs the substitution of a platform for the pulpit to serve equally well as a concert hall. The religious atmosphere in such building must be created by the minister and congregation in spite of and not with the help of their architectural surroundings.

RONALD P. JONES.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A MORAL CHALLENGE.

SIR,—It would be a pity if your earnest appeal raised a little dust of controversy and nothing more. You apparently acquiesce in the explanation advanced by a correspondent, that, in spite of some ambiguity of phrase, you did not intend to attack freedom of thought in the revision of moral standards and precepts. Your attempt to raise the Church to

battle against a particular evil must command the sympathy of all true men and women. In assailing it we shall have to show our love of God, not only with all our heart, but with all our mind. On the one hand, we must expel altogether the notion that making broad our phylacteries and condemning the breaches of our venerated Torah, is a service to God. On the other hand, we must seek knowledge, think hard and patiently, be willing to reach conclusions which we did not expect, and to work in new fields in new ways. Righteous indignation, flourishing a bloody whip, is no ally of ours.

The evil reverts itself, on the side to which you point, as a morbid preoccupation, pandered to by influences which, while begotten by it, tend to stimulate and intensify it. Its fruits are a gradual coarsening and debasing of character, indolence and weakness of mind, vile living, disease, woeful deaths. It leaves its sad track, from generation to generation, in prisons, hospitals, asylums, and in wide-spread manifold social misery. We ought, undoubtedly, to check it so far as we can by direct moral influences. We should urge, by precept and example, the beauty and wisdom of self-control. But our whole duty is by no means comprised in this. The truth which, expressed in his own forcible way by Nietzsche seems to have scandalised one of your correspondents, is not on that account less true, and we must take account even of scandalous truths; the passions and interests in question vary normally in different persons and races, and are in these their various degrees congenital. An internal self-control which to one is easy, to another is impossible. Yet, again, a similar result is obtained either by strengthening the passion or weakening the will, and some of the victims (in the second generation) of this very evil are cursed by a defect in the power of self-control.

We must also remember that the passions and interests referred to are in themselves good, and in a well-balanced soul and body they minister to the loftiest thought and feeling; they are also of capital racial value. We shall do infinite harm if we attempt any greater restraint of them than is necessary. It is the morbid excess, the unseasonable preoccupation, that is bad. While deprecating, in God's name, the vicious misuse of God-given faculties, we are bound also to provide as bountifully as we can for their legitimate operation.

Here is another truth which we must face. This psychic evil has been engendered by the mutual reaction, in human nature, of social conditions and conventional morality. Both must be inspected, and both, it may be, reformed. But social conditions can only slowly, only by the use of cumbrous political machinery, be amended; the reform of moral conventions, of the secondary type, need not wait for the success of social reform; since, indeed, morality means the adaptation of root-principles of virtue to existing conditions. The morality which is (absurdly) called Christian arose out of Roman law and custom, modified by canon law, long ago, and in quite another

world. It has never worked well. There has always been another, a looser code, hiding behind its rigid sanctity; and, because the looser code was not recognised by "virtuous" people, it became infested with utter heartlessness and licence. Let an emancipated church avow what every good and intelligent man and woman knows, that neither the State's certificate nor the priest's ritual makes the true marriage. Let it inquire into the actual working of "indissoluble monogamy" in a land where the women far outnumber the men. I do not prophesy the result, but it may be that the law of Love will not ratify a traditional rule-of-thumb morality, sanctioned by malicious intolerance, haunted by secret shame.

And here is yet another. Light is our friend, not our enemy. A few years ago, in a Unitarian Sunday school in the North, a lady with a class of adolescent girls gave them some timely instruction and counsel. Mothers came to the superintendent, complaining that their girls were taught what girls ought not to know. I grieve to say that the teacher was not supported, and even the minister spoke with an uncertain voice. Let boys and girls know all about it, as they know what the stars are, and what purpose is served by flowers. The excessive interest, and its alliance with base practice, spring often out of our careful arrangement that only basely, only in shame, can they obtain a knowledge which is, in purity or foulness, inevitable.

Hygiene and diet must be studied. One simple reform in meals at the public schools, introduced about fifteen years ago, has saved many lads from downfall. I pleaded once—seven years ago—for a Band of Health in connection with every Sunday school, and I also wrote "an ill-ventilated Sunday school is a crime." How slowly we progressives move! But the whole task before us is much more vast. Housing, and all its intricate economics, wages, conditions of work, the woman's question, education, all enter into it. We shall have to assail it in many parts, and in many modes. Let us at least assail it with open heart and mind.—Yours, &c.,

E. W. LUMMIS.

Cambridge, Nov. 18, 1913.

THEOLOGICAL LATITUDE IN THE CHURCH OF ENGLAND.

SIR,—It can hardly be necessary to attempt to add anything to your own grave and illuminating comments upon the earnest endeavours now being made by certain theological professors at the ancient Universities of Oxford and Cambridge to bring about a revision of the Service for the Ordination of Deacons in the Establishment. Even the expression of a humble and deferential approval of your views may appear a needless repetition. Yet in literature, in preaching, and in the influence and the experience of life there is no better power than that of persuasive reiteration. If a man, awakened to a higher principle of conduct, pledges himself to a purer righteousness, nothing can be wiser than by reminding him of his

persistent pledges to induce him in daily life to transform his theories into positive practice. This applies equally to the spiritual consciousness of Churches. If there is hope for the worst of men, it cannot be that there is no hope for what is by no means the worst of Churches. The Church of England has in recent times, often almost vehemently, expressed its desire to fulfil that faith and to follow those works of common charity to which, with no distinction of creed, the common Gospel calls all mankind. Your editorial puts things concisely and cogently. You say:—

"The Archbishop of Canterbury has given his consent to the publication of the letter, and to that extent the views expressed have obtained official endorsement."

The conclusion of your Note is as follows:

"We welcome everything which will rescue the rich religious treasure of the Church of England from obscurantism and bring it into closer touch with the forces of the modern world. But in their plea to be allowed to alter or re-interpret one doubtful or offending phrase, these Cambridge divines are only touching the fringe of the difficulty with the tips of their fingers."

Yet it is well in almost all things always to be very thankful for very small mercies. Every Church in our land at this moment is in need of vital reformation in its principles and in its practices. In a most inspiring article from your own pen recently published in the columns of THE INQUIRER, it was strenuously urged that at the present moment throughout the whole religious sphere a valid and a vital intensification should be given to those spiritual elements, ministerial service, individual Church membership, and the general communal and congregational life.

In reference to those critics of the tardiness of the Establishment in fulfilling the revisions and reforms to which it is abundantly committed, and to its want of the sense of generous comprehension, pity rather than scorn should be given to a temporal organisation which is in many ways vastly embarrassed. The influence of money upon Churches is similar to its common effect upon the human mind. The endowments of the Church make it inevitably miserly. One cannot be miserly in money without also being miserly in mind. Yet the Church has from the evidence of its professions at all events some faint idea of those works of compassion to which its Master directly calls all his disciples, and some glimmering of what a living faith must be in the Name of the Lord of Life. This is satisfactory. If a man, poor in spirit, should wish to turn over a new leaf and live a better life, no one would be, and if a Church were in the same condition, no one should be merciless. In the present juncture the Establishment seems turning away sadly because it has many unhappy possessions and many still more unhappy pre-possessions.—Yours, &c.,

LANG BUCKLAND.

Derby, November 15, 1913.

WORKERS' AID SOCIETY.

SIR,—May I once again, through your columns, remind the members of the

Workers' Aid Society that their contributions should reach me at the beginning of December, in order that, before the rush of Christmas begins, the parcels of garments may be sent to Winifred House and the various domestic missions among which the work done by the Society is divided. I wish that these parcels could be much larger than they are, and that the membership of the Society, now about thirty, could be greatly increased. Two garments a year, and an optional subscription of sixpence to cover expenses, are the conditions, and I shall gladly welcome new members from our congregations either now or for next year. I should also like to make a very special appeal to those scattered members of our household of faith who are not connected with any chapel, to avail themselves of the opportunity offered by the Workers' Aid Society to give this personal aid and service to those who are labouring so tirelessly in our common faith. If I may so far trespass on your space, I will make, early in the new year, a short report of the work done by the Society.—Yours, &c.,

MABEL BARMBY,

Hon. Secretary.

Mount Pleasant, Sidmouth,

November 16, 1913.

BOOKS AND REVIEWS.

A PIONEER IN EDUCATION.

Vives: On Education. A Translation of the *De Tradendis Disciplinis* of Juan Luis Vives, together with an Introduction by Foster Watson, D.Litt. Cambridge: At the University Press. 5s. net.

THE very name of Vives is practically unknown. Even in a book like Quick's "Educational Reformers," which has done so much to supply historical perspective in the study of education, there is no reference to him in the index. And yet he was not only a man of far-reaching influence in his own day, but he has claims also, as Professor Foster Watson shows in his admirable Introduction, to be the equal of Erasmus in the originality of his work and its significance for the future. This long and undeserved oblivion has this one advantage, that it gives his editor the zest of writing as one who has discovered hidden treasure, and at the same time of introducing the English reader to a new chapter in the fascinating history of Humanism. Professor Watson accounts for this injustice to the memory of Vives by the disgrace which fell upon him through his faithfulness to the cause of Catharine of Aragon—he had been appointed tutor to the Princess Mary during his residence in England. No doubt the dazzling reputation of Erasmus also helped to put him in the shade. But it was not so among his contemporaries. Sir Thomas More had a high opinion of his abilities. Erasmus wrote of him, "He is one of the number of those who will overshadow the name of Erasmus." Ben Jonson and Roger Ascham owed him many literary debts, which are here traced in detail.

Some passages in the former, which have earned the enthusiastic eulogy of Swinburne, are proved on examination to be almost literal translations from Vives.

Vives' claim to the gratitude of posterity is to be found in the fact that he entered deeply into the essential spirit of Humanism, and applied it with originality and power to the whole field of education. His writings are alive with a genuine reverence for knowledge and ardour in the pursuit of it. "Some parents," he wrote in scorn, "... send to school those boys who are unfit for commerce or war, or other civil duties, and order them to be taught... and they devote to God the most contemptible and useless of their offspring, and think that he who has not judgment and intellect for the smallest and most trifling matters has quite enough for such great duties." He was one of the first to advocate the use of the vernacular instead of Latin in education, and to substitute the real study of literature for the mediæval devotion to dialectic. He may also be regarded as one of the pioneers of Nature study in the clearness with which he lays down the principle that the mind can only proceed to the unknown through the known, and his emphasis upon the value of sense-impressions. But two other qualities in his teaching are so characteristic as to be worthy of special remark. The first is his reverence for intellectual liberty. "Amongst all the nations," he writes, "men are coming forward of clear, excellent, and free intellects, impatient of servitude... They are calling their fellow-citizens to liberty. They will assert absolutely the claims of the citizen of the republic of letters to intellectual liberty, most delightful even afar off—the liberty which has been lacking for so many centuries." The other quality is even more original. His mind had a practical bent. He was humane in the richest sense of the word. His intellectual pursuits and his zeal for education led him straight to the tasks of good citizenship, the problem of municipal government, and the wise administration of funds for the relief of the poor. "The essential characteristic of Vives," Professor Watson informs us upon the basis of evidence which he sets forth in some detail, "was not love of scholarship in itself. He cared for his fellow-men, for the elemental pieties of life, in the home, the city, the nation, and profoundly believed in the best knowledge ascertainable, as the surest way of happiness in the solution of life's practical problems." We have said enough to show that Professor Watson's Introduction is a valuable historical essay in a field which he has made peculiarly his own. In the translation which follows, Vives' most famous work is made available for the English reader for the first time. It should be read in the spirit of the author's own words:—"I would not desire that anyone should yield his opinion to mine. I do not wish to be the founder of a new sect, or to persuade anyone to swear by my conclusions. If you think, friends, that I seem to offer right judgments, see well that you give your adherence to them, because they are true, not because they are mine... You, who seek truth, make your stand, wherever you think that she is."

HENRY SUSO.

The Life of Blessed Henry Suso. By Himself. Translated from the original German by Thomas Francis Knox. With an Introduction by W. R. Inge, D.D. London: Methuen & Co. 3s. 6d. net.

THE revival of historical and literary interest in the great mystical writers of Christendom is gradually making their books available in new editions for people who have enough of the spirit of meditative quietness to read them. The only English translation of the spiritual autobiography of Heinrich Suso, so far as we are aware, was made by Thomas Francis Knox, a priest of the Oratory, and published in 1865. This has long been scarce, and failing it the student was fortunate who possessed Diepenbrock's edition of the "Leben und Schriften," which appeared in a revised form in 1837 with a valuable introduction by Dr. Görres. It is the translation by Knox which has been re-issued in the present volume. The Dean of St. Paul's has written an introduction in which he places Suso in his religious surroundings, and speaks of the spiritual significance and beauty of the autobiography in terms which will make readers eager to explore its pages for themselves. As usual he contrives to say several suggestive things in a few sentences. Probably he is not without some thought of the difficulties of religion in the midst of our modern luxury and success, when he writes, "The fourteenth century, when the revival of spiritual religion was at its height, was one of the most miserable periods that Europe had seen since the break-up of the Roman Empire of the West." In dealing with the severe ascetical practices, so characteristic of certain phases of mediæval religion, which have left their impress upon many of Suso's pages, he remarks, "We must be content to say that the desire for self-torture has an obscure psychological origin, and that it appears spontaneously among populations in low stages of culture, being associated for the most part with strong religious excitement. The object, probably, is not so much to increase self-mastery, as to intensify and perpetuate religious impressions and moral resolutions by branding them, as it were, upon the flesh, and connecting them with the memory of severe pain." In spite of his austerities and the mediæval garb of his thought Suso is a very attractive figure, and the confession of his trials and victories brings him very close to the common human heart. He had the rare gift of complete self-forgetfulness in his desire to help and his passion for souls. He was "full of pity for all pitiable things." Those who will read his book for their own good, translating a sentence or symbol here and there into more modern phrase, will find it singularly rich in "inward peace of heart, still repose, and bright illuminations of grace."

The only criticism which we have to make of this excellent edition is the omission of any reference to Suso's other writings. Those who make acquaintance with him here for the first time may be grateful for the information that other writings exist. In the edition of Cardinal Diepenbrock, to which we have referred already, there are among other things "Das Büchlein von der ewigen Weisheit"; a tractate "Von der Wahrheit"; a selec-

tion of Spiritual Letters; "Das Büchlein von den neun Felsen," in which all sorts and conditions of men—cardinals, bishops, mendicants, priests, nobility, citizens, peasants—are sternly reproved for their worldliness and lack of religion; and finally five sermons. Here, in any case, is a rich harvest to be gathered by another translator.

THE ETERNAL PRESENCE. Sermons and Addresses by William Henry Fish, jun. Edited by Helen C. Fish, his wife. Boston: American Unitarian Association.

THIS is a memorial volume, which will recall to friends on both sides of the Atlantic happy and grateful memories of a ministry of quiet strength and a beautiful grace, extending from first to last over nearly forty years. At the Carter-lane Mission in London, to which he came in October, 1873, and then at Kidderminster, Mr. Fish rendered faithful service in this country; and in America, in places as far apart as Troy, N.Y., Dedham, Mass., Colorado Springs, and Meadville, the scene of his last ministry, before the final summons came to him in March, 1911. His boyhood, we learn from the brief memoir by Professor Christie, of Meadville, prefixed to the sermons, was spent at Hopedale, where his father had joined Adin Ballou, in one of the attempts, almost contemporary with that of Brook Farm, to establish an ideal and genuinely Christian community. He had personal memories of Lloyd Garrison and Theodore Parker, and, after graduation at Harvard, the experience of half a year's study at Berlin and further European travel. This all went to the enrichment of his ministry, and his life-long interest in social reform is recalled by the two lectures on "Unitarianism and Philanthropy," with which this volume concludes. A wise moderation has determined the selection of the sermons, which are only nine in number, on such subjects as "Spiritual Vision," "Divine Visitations," "Uses of Evil," "Ideals," "The Life Eternal." They are the thoughtful utterance of an earnest, practical Christian faith, touched with a scholar's refinement, and enriched by a measure of imaginative power and the love of good poetry. They justify Professor Christie's tribute to his friend: "He was a spiritual man living in the Eternal Presence, and the preaching which is here illustrated was a constant effort to evoke in others the spiritual vision of the presence of God. The finely tempered strength and beauty of his nature, his poise and elevation, his quiet hope and benignancy, his patient content in tasks where other men might murmur, his victory over the world, all these were the grace received through the religious consciousness which is the realisation of things unseen." On the last page of the memoir we note a misprint, the beginning of Mr. Fish's Meadville ministry being dated 1903 instead of 1905. Is the "Millville, Mass.," given as his birthplace (in 1844) also an error, for Milford? In the memoir of Adin Ballou, in vol. 2 of "Pioneers of the Liberal Faith," published by the American Unitarian Association, the Hopedale community is described as in a quiet valley at Milford, Mass., where Ballou served as a minister both

before and after the years of the community experiment. A most interesting letter from W. H. Channing to Mr. Fish's father, in 1873, on the great value of domestic mission work, is included in the memoir.

THE INTERREGNUM. By R. A. P. Hill, B.A., M.D. Cambridge: At the University Press. 4s. 6d. net.

THE interregnum with which this book is concerned has nothing to do with crowns and dynasties, but is defined by the author as "that stage in a man's mental development when the old beliefs and sanctions of childhood are lost, and he has not yet had time to form new views of his own." There is a good deal in the volume that should prove helpful to men in this condition. Dr. Hill's advice to them is that in their state of uncertainty they should give Christianity the benefit of the doubt, continue in association with the Christian Church, and believe that science and philosophy are not in reality so unfriendly to religion as Haeckel and others would have it supposed. He rather disclaims responsibility for the theology he sets forth, telling us that it has been "revised" for him; but evidently his own views incline to the liberal side, and we heartily agree with his concluding paragraph in which he maintains that "the openness of mind of the interregnum should remain through life as a broadminded sympathy with the difficulties and different views of others."

IN his "Pragmatism and Idealism," announced by Messrs. Black, Professor Caldwell has made a serious attempt to set forth the underlying principles of the newer "practical and dynamic" philosophy associated with the American philosophy of Pragmatism and the "Action" philosophy of Continental thinkers such as Eucken and Bergson. A serviceable account is given of the whole recent pragmatist movement, and of the issues between the pragmatists and rationalists, while another chapter deals with the "Pragmatist elements" in the teaching of Bergson.

PUBLICATIONS RECEIVED.

MESSRS. H. R. ALLENSON, LTD.:—The Mending of Life: Richard Rolle of Hampole. 1s. 6d. net.

MESSRS. G. BELL & SONS:—The Future of the Women's Movement: Mrs. H. M. Swanwick. 2s. 6d. net. The World of Labour: G. D. H. Cole. 5s. net. War and Women: Mrs. St. Clair Stobart. 3s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—A National System of Education: J. H. Whitehouse. 2s. 6d. net. The Puritans in Power: G. B. Tatham. 7s. 6d. net.

MESSRS. T. & T. CLARK:—The International Critical Commentary—Ezra and Nehemiah: Loring M. Batten, Ph.D., S.T.D. 10s. 6d. net.

MESSRS. CONSTABLE & CO.:—Letters of Charles Eliot Norton. 2 vols. 21s. net.

MESSRS. J. M. DENT & SONS:—The Everyman Encyclopedia. Vol. ix. 1s. net.

MESSRS. HEATH, CRANTON & OUSELEY, LTD.:—English Literature: F. Sefton Delmer. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—A Bookman's Letters: W. Robertson Nicoll. 4s. 6d. net.

MESSRS. LONGMANS & CO.:—Clio, a Muse and other Essays: G. M. Trevelyan. 4s. 6d.

net. Modern Chess Openings: R. C. Griffith and J. H. White. 3s. 6d. net. A Sower went Forth: The Rev. T. W. M. Lund. 5s. net.
 MR. T. WERNIE LAURIE:—Goldwin Smith, his Life and Opinions: Arnold Haultain. 18s. net.

MESSRS. MACMILLAN & Co.:—Indian Nationalism: Edwyn Bevan. 2s. 6d. net.

MESSRS. METHUEN & Co.:—The Life of Blessed Henry Suso, by Himself. 3s. 6d. net.

MESSRS. W. RIDER & SON, LTD.:—The Growth of a Soul: August Strindberg. 3s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—Studies in Modernism: The Rev. Alfred Fawkes. 10s. 6d. net.

MISCELLANEOUS.

The International Journal of Ethics, Review of Reviews.

FOR THE CHILDREN.

GOLDEN GOWN IN THE ORCHARD. TREE SONG.

WHEN I was a child of joy,
 And would rather play than think,
 My dear mother dressed me in
 A pretty frock of white and pink.
 When I to a maiden grew,
 In my winsome kirtle green
 With my playmates in the sun
 I was often laughing seen.

Womanly and tall and strong,
 In my heart was no alloy;
 To a power that knows no wrong
 I bore the blessed fruit of joy.

So I won the golden gown
 Of a mother in the mead,
 Like a queen of great renown,
 For I was a queen indeed.

Now the sun doth travel low,
 And I feel that I must sleep;
 My rich gown I've taken off
 And given to Mother Earth to keep.

GAFFER'S POEM.

O DON'T the world go round and round
 With its mountains high and its seas
 profound!

And don't the sun with his face hot
 Blaze down at the earth like a melting pot!
 And ain't the clouds, all foamy and white
 As they sail by, a stunnin' sight!
 And don't you think the rain and the
 thunder

And frost and snow's a mighty blunder;
 It ain't; for hot or cold or wet,
 It's all right good, and that I'll bet.
 And ain't the buttercups lovely yellor
 Enough to make to rejoice a feller
 What stands and gazes over the fence
 At the long flat green gold field immense!
 And ain't the birds a wonder to hear
 As they drop their raindrop notes in your
 ear!

And the insects and all that company wee,
 The emmets and gnats and the buzzin' bee,
 And the hosts of creatures that you can't
 see,

The mice and the worms and the fish in
 the sea!

Just think o' them! and the spirits too,
 God and the angels up in the blue!
 I tell 'ee it fair makes my brains dance
 To think o' livin' we've got the chance.

H. M. L.

MEMORIAL NOTICE.

MISS M. BRIDGETT.

THERE will doubtless appear other notices of Miss Bridgett's death, which took place on November 13; but as one who knew intimately her rare unselfish life of service, the present writer is constrained to offer some record of her faithful service as a slight but grateful tribute to her memory. She worked for many years in connection with the Blackfriars Mission and Stamford-street Chapel in London; every institution conducted there had her hearty support, and her singularly modest and kindly personality will long be remembered by her fellow-workers there, and by a great many of the families living in the immediate neighbourhood. For a considerable number of years she had suffered constantly from an internal trouble which caused her great pain, and the only relief she knew was found in unremitting work on behalf of others. She was tireless in her support of the services and of the Sunday school at Stamford-street; she visited regularly many homes in Blackfriars, performing deeds of thoughtful kindness in quiet, hidden ways. Many were the occasions when illness was made less hard to bear, convalescent holidays were secured, and family difficulties of various kinds lessened by her true and generous charity. Her patience and continuance in well doing were widely known, and there were families in which, firstly, the parents had received her affectionate support and, later, the children had been cared for, tended in sickness, guarded at critical periods, apprenticed and launched in business careers, almost entirely due to her help.

Nor was this personal charitable work the only call upon her energies; she took a keen personal interest in the work of many societies for social betterment, and never lost an opportunity to spread the knowledge of their methods and special aims. Keenly disappointed with the results of modern education among London children, she was apt to feel that the virtues of graciousness, politeness, and respectfulness had departed with the Victorian era, and that among the poor the recognition of the "glorious privilege of being independent" had given place in our day to a too easy acquiescence in dependence upon charitable doles and State aid. It was largely through her instrumentality that the "Blackfriars Provident Bank" was inaugurated in 1886 for the promotion of thrift, and one of her greatest joys was in the steady progress of that institution, whose depositors now "save," on the whole, over £1,000 per annum.

Her many kindnesses and good works were known only to a few intimate friends; she shrank with positive pain from any kind of public thanks; and it is to be hoped that some fitting record of her splendid service for our cause will be gathered together as a token of thankfulness for her life. She had many friends, and all mourn her loss; but none more than those at Stamford-street, where her eager step was so familiar, and where her tender-heartedness had won for her such affection and esteem.

J. C. B.

MEETINGS AND GENERAL NEWS.

INTERNATIONAL ARBITRATION AND PEACE ASSOCIATION.

ANNUAL MEETING.

VARIOUS aspects of the Peace Movement were dealt with at the well-attended annual meeting of the International Arbitration and Peace Association, over which Sir John Macdonell presided on Thursday, November 18, at the Westminster Palace Hotel. Stress was laid by the various speakers on the necessity for educating public opinion in regard to the whole subject, and a resolution was proposed by Mr. Felix Moscheles asking those present to pledge themselves to make strenuous efforts in anticipation and in support of the Third Hague Conference, and to look upon the fostering and strengthening of that public opinion which is already so earnest in its appeal for the introduction of peaceful methods in international relations as their first and foremost duty.

The Chairman, after giving a graceful welcome to Dr. Starr Jordan (Chancellor of the Leland Stanford University, California), who later on addressed the meeting, admitted that he could not possibly say the year which had just passed had been in all respects a satisfactory one from the pacifist's point of view, but he saw no grounds for discouragement, nor for the triumphant tones in which their opponents often referred to the events which have taken place in the Balkan peninsula. It was said that when wild passions were roused and let loose only the sword could effect a settlement; but if that were true there would have been a settlement long ago of all the difficulties in the Balkans. For century after century that mode had been resorted to, and it was found that again and again, after an agreement which lasted for a brief time, the conflict was resumed. The conclusion they must draw was that wars breed fresh wars. And war affects not only the combatants, but, as the struggle in the Balkans had brought home to them more forcibly than any other recent war, it affects a vast number of persons who do not share in the victory when victory comes, and the tendency of modern warfare is to increase that number. The preparations for war are so gigantic, and involve the expenditure, in addition to money, of so much talent of a high order that might be used in organising immense reforms, that the consequences are scarcely less serious than war itself. The greatest obstacle to social reform was the vast amount of capital expended in this way. They might run a Utopia at half the cost of the army and navy. He could imagine some statesmen of the future saying, "I will call into existence a new social order by transferring the budget of war to the budget of peace." There were signs of a recrudescence of the war spirit, but if they took a long view of things discouragement would disappear; for though there might be flux and reflux, there was a movement onward. It seemed as if some silent power were pressing them on towards the goal they so much desired to reach, and hastening the time when men

would say with one voice, "It must not be."

Dr. Starr Jordan, in an eloquent speech, touched with the dry humour which is so characteristic of Americans even when they are dealing with serious subjects, referred to the 100 years' peace between Great Britain and the United States. He liked to think that those two nations, after that foolish war, had had the wisdom never to fight again, and he believed they never would. Both sides became weary of the war long before it ended, and nobody cared what it was about. He referred to the boundary, 4,000 miles long, between Canada and America, and to the fact that it was not guarded by a single warship, fortress, or soldier. That was a state of things that made for peace, for if nobody was loaded nobody exploded. This had become the peace centre of the world out of which the greater peace must extend to other countries. The people of America were not only bound by strong ties to Canada and Great Britain, but to every European nation, and that helped them to realise what a crime it would be if ever the civilised nations got to fighting again for any cause whatever. Dr. Jordan went on to speak of the moral wickedness of war. In an age, he said, which we call Christian, scientific, and businesslike we were still settling our differences in the way that was most unChristianlike, unscientific, and unbusinesslike. The great movement for peace, however, did not consist in agreements between nations, but in the formation of public opinion, and the quickening of a feeling that would permeate men's minds through and through. They had perverted their ideas of history, morals, and religion by teaching that there was any glory in the killing of men, and they had wrongly assumed that war was a strengthener of nations and the means by which they reached their ideals and their destiny. The laws which governed the races of man were precisely those which governed the breeding of animals. The movement of these races in heredity had been compared to a river, which, as they knew, gradually purified itself, the bacteria being eliminated and the mud going to the bottom. The same process went on in humanity, and the reason why the wicked were not punished to the seventh and eighth generation was because there was no seventh and eighth generation to punish! This natural process of selection was reversed by war, for which the finest looking men without blemish were picked out to be killed. Dr. Jordan proceeded to show how this reversal contributed to the fall of Rome and the decadence of Greece. Where they had like causes they had like results. History always repeated itself; if it did not it was but a continuation of events without relation to each other. They must breed for the highest purposes of life a race of free men, though they would not get them out of the slums. Just so long as the blood of free men ran in the veins of the people just so long would the free nations endure.

Mr. Norman Angell echoed the words of those who had urged the necessity of a change of opinion, but said he thought everybody was not clear as to how that change of opinion was to be brought about. The matter was important, for society was

not founded upon force but upon ideas. They were slowly eliminating war from the various phases of human activity, especially in regard to religion. About two centuries ago men were fighting far more about religious matters than they were ever likely to fight again about political matters. A century ago there was an attempt made in France to settle these disputes by Edicts of Pacification without the will of the people, and for that reason they failed. It was assumed that a dozen men sitting round a table could effect this great work without taking into account the minds of men. In the same way arbitration could not and would not succeed until they realised that 100 men representing the countries of Europe could not settle things unless the mind of Europe was behind them. Because pacifists saw the truth they were inspired by so instinctively they were apt to think that everybody else saw the same thing, but this was not so, and the great masses of men could not apprehend a moral truth save by a process of intellectual analysis. It was impossible to separate the emotional from the intellectual appeal, but the moral feeling could only come as a result of intellectual perception. The majority of people believed something very different from what the pacifists held, and, accepting the doctrine of the survival of the fittest, justified by it their feeling that war is necessary for the human race. If, therefore, they wanted to prevent war, they must persuade people that war does not make for the well-being of society, that being the great appeal in the absence of any final moral authority while such diversities of religious belief exist. This immediately brought them into the region of economics; and because he dealt with that subject, and attempted to show that warfare could not advance the welfare of the group that promoted it, he was supposed to be trying to prove merely that war does not "pay." Many well-wishers of the peace movement thought that to emphasise the economic side of the question was to take the wrong line, but he felt very strongly that it is necessary to show clearly how war makes for the ill-being of mankind, and to reach the truth by analytical as well as intuitive methods. The same kind of process which had stopped warfare between religious groups was going to stop warfare between political groups; and if this was a matter of public opinion it was also a matter of hard intellectual effort. The process was not in any way diverse from the emotional or moral appeal, and they could not separate them. They had to face the everyday argument that Germany *must* fight because she has got millions of new babies every year to feed. By saying that war is wrong you do not change that fact or the effect it has upon men's minds. You must show that war would not solve the difficulty, and this involves economic considerations. It might not sound heroic, but it meant, as all progress did, hard work and hard thinking. In conclusion, Mr. Angell said he did not believe the cessation of war was a matter belonging to some indefinite future, but that it was a matter of a few years. He believed they had seen the last great European war. Two years ago he did not think it would have been possible to say that. The break-up of

Turkey was supposed to be the beginning of Armageddon; but the break-up of Turkey had taken place and Armageddon had not come. What they needed was the ability simply to see straight. When the nations realised that war could achieve no more for the protection of groups than religious persecution could achieve for religion, they would be on the eve of the work of pacification. They must tackle the problem with the same spirit and determination to get to the root of the matter which characterised the men of the Reformation, who were prepared to die at the stake rather than declare what they did not believe to be true.

Lady Byles warmly endorsed Mr. Angell's remarks, and pleaded for more concentration of purpose among peace lovers. They were moving, she said, and yet the evil swelled enormously. What they needed was intellectual sanitation. She thought it would be a great thing if all the peace societies could make a co-ordinated effort in favour of the neutralisation of commerce in time of war. A vote of thanks to the chairman and speakers, moved by Mr. C. E. Maurice, brought the meeting to a close.

LORD MAYOR'S SUNDAY IN BIRMINGHAM.

On Sunday evening, November 9, the Civic Service was held at the Old Meeting Church, Birmingham, and attended by the Lord Mayor and Lady Mayoress, the Aldermen and Councillors of the city. The Rev. J. M. Lloyd Thomas took for his text Hebrews xi. 10: "He looked for the city which hath the foundations whose architect and maker is God." These foundations, he said, are to be found not in any material structure, but in the beating hearts of the inhabitants. They are the faiths and hopes and integrities and loyalties of the people. They are never visible, but inward and deep buried in human wills and characters. We cannot have the best type of civic patriotism unless we have a city that either is, or is felt destined to become, worthy of our devotion and service. Our citizenship is but a decorated mask unless its chief concern is for the lives of the people, for their happiness and abiding welfare. If we love Birmingham with a love that is of the heart and mind, and is not merely a boast upon the lips, it will be our chiefest pride rather than our humblest self-dedication to make it the abode of the gladdest, healthiest, cleanest-lived population in the land. It would mean little to us though our public buildings were made of Parian marble and encrusted with gold, if our Housing Committee permitted any of our citizens to live in courts and tenements unfit for human habitation. It is too easy, in speaking of citizenship, to have regard only to the public service of our elected representatives and appointed officials, and to the private voluntary agencies that assist them in their work. This would be limiting our conception to a somewhat Mid-Victorian idea of citizenship. Every modern city has already been pushed willingly or reluctantly into a higher view. Our private and public opinion must be powerful enough to influence the tone even

of our trade and commerce, and make them minister to the commonweal. If we are to become proud of anything we must earn the right to be proud that we are all striving to have here the humanest conditions of labour, the best workshops, the justest and most considerate employers, the fairest wages, the happiest, honestest, most loyal and intelligent workers of any city in our country. Our civic sense of honour should be so sensitive that it ought to hurt like a wound to know that one single sweating employer is suffered among us to break the hearts of his workers, and to inflame hatred and vengeance in the hearts of his fellow-citizens. The days of abjectness and servility are doomed. God's new Israel is on the march, and if, as yet, its wanderings are in the wilderness, it is at any rate leaving the slavery of Egypt and its eyes are set toward the Land of Promise.

LONDON DISTRICT UNITARIAN SOCIETY.

AUTUMN MEETING.

THE autumn meeting of the subscribers and friends of the London District Unitarian Society was held in the hall attached to Rosslyn Hill Chapel, Hampstead, on Friday evening, November 14. The object of the meeting was to afford an opportunity of social intercourse and to spread information about the various activities of the Society. The chair was taken by the President, Mr. Savage Cooper, who was supported on the platform by the Revs. Alexander Gordon and J. A. Pearson, and Messrs. E. R. Fyson, Ronald Bartram, and others. In the course of a short address the Chairman spoke of the need for the Society's existence and the way in which it had justified itself by its methods and work. After a brief reference to some of the influences which are tending in the direction of greater breadth in theology, he pointed out that the outstanding fact that differentiates this modern reformation from that of the sixteenth century was its freedom from bloodshed and strife. And herein, he thought, lay its strength, and the inevitableness of its further development on the lines of a broader outlook and a more comprehensive grasp of the essential simplicity of the Christian message. With the gates of freedom open to all, why should they trouble to support a society which had for its object the furtherance of the Unitarian cause in the London district? The best answer to such an inquiry was that in all movements towards greater freedom there was, at first, a decided tendency towards licence and anarchy. When, therefore, men were engaged in what seemed nowadays the very congenial task of smashing idols, there was a paramount necessity of placing before them something of a positive nature out of which they could construct a new edifice to take the place of the idol they had destroyed. Many were adrift and many were drifting on to the fatal rock of materialism; old creeds were passing away, but they were not suffering defeat without a desperate effort at reaction. There was a great inward yearning after unity in spite of all the outward turmoil and diversity. There was a craving after simplicity amid all the complexity of

modern society. Here was the great opportunity for those who had been brought up in the spirit of unity, and in the simple faith of the fatherhood of God and the brotherhood of man, to throw themselves into the great work of harmonising diversities and drawing closer together the converging rays of spiritual affection and human sympathy.

After the Chairman's speech Mrs. J. Classon Drummond spoke a few words of cordial welcome on behalf of the congregation of Rosslyn Hill Chapel. The Rev. J. A. Pearson followed with a breezy speech full of undaunted optimism, in which he surveyed the field of work under his charge and made special reference to the admirable work done by the Pioneer Preachers at Stratford, Forest Gate, and Walthamstow. He also referred to a new development in the work in the appointment of two lady workers, or deaconesses, the first members of what may possibly develop into a new and important branch of activity. The Rev. W. H. Drummond referred in cordial terms to the success of Mr. Pearson's work, and to the pleasure which it was to co-operate with him in many directions where their lines of work converged and crossed. Mr. Pearson was a man who never succumbed to disappointment, and his cheerful hopefulness was a great asset to the Society in the difficult tasks in which it was engaged.

The Rev. William Jellie received a very cordial welcome on rising to speak after his fourteen years' absence in New Zealand. He emphasised the wonderful changes which had come over London life while he had been away, and the rich opportunities for religious work. He desired to disclaim any idea that his return to England meant discontent or disappointment with the conditions of work in the colonies. He had served for many years at one of the outposts, and he felt the need of closer fellowship, and of the opportunities of listening and learning as well as of teaching.

The Rev. Alexander Gordon, in a speech bristling with point and humour, asked his hearers to remember that bigness is not greatness, and minorities are not insignificant unless they choose to be so. What they needed most of all was quality and cohesion. Good times did not come, they had to be made. There must be a struggle for existence. The inner nature must be brought into play. Let them try to help other people to be themselves, to be thinkers, prayers, workers, and helpers, and let them be prepared for the fact that people whom they invited to come into their community would not necessarily take on the exact colour of the common faith which they personally might hold.

Mr. E. R. Fyson spoke on the importance of propaganda in the London district. There were, he said, tens of thousands of men on the outskirts of London who oscillated between their homes and the office or workshop, who had no other interests, and were quite irresponsible in regard to the wider duties of life. Although they were quite well behaved, they were selfish and self-contained, and practically useless so far as all the work of helping their fellow-men was concerned. Why had they all gone adrift in this way? One cause was the spread of education,

and the obsolete creeds taught in the churches. The problem for them was, how could they be brought back into contact with religious influences and spiritual life? That was where their own special work and effort ought to be concentrated. They must try to bring in all the thousands outside all the churches, and for that purpose they needed on their side more enthusiasm and more definiteness of teaching. The last speaker was the hon. secretary of the Society, Mr. Ronald Bartram, who pleaded for concentration upon work on definitely denominational lines, and expressed his own distrust of the more unsectarian spirit which was prevalent in some quarters. The meeting closed with a hymn and the benediction pronounced by the Rev. A. Gordon.

MISS GASKELL'S BEQUESTS.

AMONG the bequests of the late Miss Gaskell are several of public interest. Some important works of art are left to the Manchester Corporation, including the portrait of the Rev. William Gaskell by Mrs. Swynnerton, and a bust of Mrs. Gaskell. The portrait of Mrs. Gaskell by Richmond goes to the National Portrait Gallery, London. To Manchester College, Oxford, £100 is left, to the Unitarian Home Missionary College £100, Ministers' Pension and Insurance Fund £100, Thomas Parfiter's (of Foxcote) Charity £1,000, to the trustees of Brook-street Chapel, Knutsford, £300 (upon trust to keep in repair the chapel and graveyard, and in particular the grave and headstone of the tomb in which the Rev. William Gaskell, Mrs. Gaskell, and Miss Julia Gaskell are buried). Among the bequests to public institutions in Manchester are the following:—The Memorial Nursing Home £4,500, and the Ardwick District Nurses' Home £1,500; to the trustees of the Memorial Hall, Manchester, the silver plate presented to the Rev. William Gaskell on the 25th anniversary of his ministry at Cross-street Chapel, and to the University of Manchester the plate presented to Mr. Gaskell in 1878, and £1,000.

SOUTHERN ADVISORY COMMITTEE.

ANNUAL REPORT, 1912-13.

THE following report, signed by the chairman, Mr. W. Blake Odgers, K.C., has been sent to us for publication.

During the year the Committee have granted certificates of recognition to the following ministers:—The Rev. Basil Martin, M.A., formerly Congregationalist minister at Hereford, who has since been appointed minister to the new church at Finchley. The Rev. Arnold Heynes Lewis, B.D., who has hitherto been in the Baptist ministry, and has been appointed to Pendleton. The Committee has also recognised as suitable for the course of study prescribed for lay workers:—Mr. Stanley Gibbon, who has been placed in charge of the congregation at Tamworth; Mr. Harry Maguire, B.Sc., of Poole. In consideration of his University degree, and of his having had charge of the congregation at Wareham for a year, the three years' term of service has been reduced to one. Mr. G.

Maurice Elliott, who has previously had charge of churches, chiefly among the Congregationalists, in consideration of which his term of service as lay worker has been reduced to one year. The probationer referred to in last year's report as having been unable to take the examination in the prescribed course of reading, has again failed to present himself.

Circumstances have occurred during the year to illustrate the necessity, not only of Advisory Committees, but also of even increased vigilance in the exercise of their functions. In addition to the references furnished by applicants themselves, an independent one is now required from the congregation or denomination with which he was formerly connected. The ministers whom we really wish to welcome recognise the propriety of all reasonable inquiries.

The Chairman has been the representative of the Committee on the Ministerial Settlements Board.

The Committee have had to regret the loss, through death, of one of their colleagues, Mr. J. G. Pincock, who, as a representative of the Southern Unitarian Association, had regularly attended the meetings. His place has been taken by Mrs. Conway, of Ringwood.

UNION FOR SOCIAL SERVICE.

THE National Conference Union for Social Service recommends that the following resolution should be adopted by associations and congregations:—"That in the interest of morality, and for the protection of girls, this meeting urges the Government further to amend the Criminal Law Amendment Act of 1912 by raising the age of consent to 18 years." It is felt that this is a question in which the churches should, and could, use their influence to strengthen the hands of those working for this much-needed reform. At the annual meeting of the Northumberland and Durham Unitarian Association, held on Monday, September 29, the above resolution was unanimously passed and forwarded to the Prime Minister, the Home Secretary, and the local members of Parliament. It is hoped that the other District Associations will follow this example, but if each of the churches would do the same their influence would tell more effectively than by the passing of a small number of resolutions, however influentially supported.

THE ILKLEY PUPPET PLAYERS.

THE Rev. P. H. Wicksteed writes:—The deep impression made upon Goethe in his youth by the Puppet Plays of Faust is well known, and all students of the greatest of the German classics have given their meed of honour to the humble showmen who handed on the torch from Marlowe's heirs to Goethe. But it is seldom realised that the puppet play, on its own merits, deserves the attention of all lovers of the drama. It is, in fact, by far the most compact, symmetrical, and dramatically satisfying form that the legend has ever taken. It is in the puppet play alone that the vague and amorphous material of the Faust legend has been reduced within the forms and limits of a single

progressive and balanced drama. What neither Marlowe nor Goethe, nor the theologians that evolved the Faust books, could achieve was accomplished by a succession of unknown actor-managers and showmen. Anyone who is interested in seeing the result of their toils will have an opportunity shortly, when the Ilkley Puppet Players will give the following performances at Crosby Hall, Chelsea, S.W.:—on November 28, 29, and December 1:—

"Dr. Johannes Faust," translated from the old German Puppet Play: Monday, 5 p.m.; Saturday, 8.30 p.m.; Monday, 8.30 p.m.

"Ardiane and Barbe Bleue," translated from the French of M. Maeterlinck (by kind permission of Mr. Alfred Sutro): Friday, 8.30 p.m.; Monday, 3.30 p.m.

"The Rose and the Ring," adapted from the Christmas story by W. M. Thackeray: Saturday, 3.30 p.m.

The proceeds are in aid of the Working Women's Legal Advice Bureau and the Industrial Law Committee. Tickets, price 7s. 6d., 5s., and 2s. 6d., may be obtained at 34, Mecklenburgh-square, W.C.

THE SOCIAL MOVEMENT.

THE CHRISTIAN CONSCIENCE AND THE CONDITIONS OF LABOUR.

A REMARKABLE conference, representing a joint Committee of the National Anti-Sweating League and the Women's Trade Union League, was held at Sunderland House on Monday last. The Duchess of Marlborough, who presided over 400 delegates, representing all classes of society and the most diverse types of social workers, stated in opening the Conference that a single woman in order to maintain a minimum standard of decent living needed a wage of at least 15s. per week, but in organised industry alone there were probably over 300,000 women who earned less than 12s. for a full week's employment, and in London large numbers of women earned only 6s. per week. The Conference will, however, be remembered mainly for a vigorous speech by Bishop Gore, in which he denounced the Churches for their neglect of the conditions of the workers. He reasserted a principle with which his name has long been associated, that the first charge upon industry should be, not dividends for the shareholder, but proper payment for the worker. "It is a moral principle," he said, "which leads from the Old Testament and is intensified in the New, that the proper payment of the worker is a first charge in the sight of God. We have been trying to pick up the wounded and heal them in the industrial struggle—not very efficiently—but we have almost altogether neglected the prior duty of thundering at the gates of tyranny." He maintained that the Churches, both Roman and Anglican, with their parish organisation, ought to have come before the country to tell what they knew of social conditions. It ought not to have been left to Mr. Larkin to reveal the

appalling industrial conditions of Dublin, any more than it should "have been left to Joseph Arch to make known the hardships of the English agricultural labourer forty years ago." Bishop Gore pleaded that improvement should come, not as something extorted by force from the privileged classes, but as a voluntary act of justice and reparation willingly offered by themselves.

THE WORK OF THE TRADE BOARDS.

The Conference had been called together to discuss what should be done on behalf of certain types of underpaid workers, in view of the fact that by an extension of the Trade Boards Act to another group of industries, some 200,000 more workers, mostly women and girls, would be brought under the operation of the Act. At the meetings an appeal was made for funds to enable the unorganised workers to take advantage of the Act. The history of the steps by which this particular piece of legislation has been reached is interesting, and ought to be inspiring to solitary social workers, who may perhaps be inclined to think that their efforts are proving fruitless. Wages Boards were first suggested by Sir Charles Dilke and Miss Tuckwell to Mr. Deakin nearly a score years ago. The latter was taken with the idea and got it adopted in his own colony. It was tried there, spread to other portions of the Antipodes, and thence became more widely known in the British Islands and elsewhere in Europe. Two recent features of the embodiment of the principle in legislation at home have been that in the industries where it has been adopted, horrible as their conditions were, not only has the lot of the worker been improved, but also the general prosperity of the trades involved has increased. Second, there is a remarkable consensus of opinion among all types of land reformers that the principle of Wages Boards should be applied to the amelioration of the lot of the rural labourer. Another gratifying circumstance is that Continental governments are closely watching the progress of the Act, and legislation on our lines is likely to be shortly introduced into several European countries.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Balham.—On Sunday, November 23, the Rev. Dr. Weston, of Croydon, will commence a series of services in the small hall of the Assembly Rooms, Balham, at 3 p.m. with a view to explain further the position of Unitarian Christianity. It will be remembered by the numerous audiences which attended the Van Mission which was held during the week September 22-27, that considerable interest was aroused by the presentation of the views animating the movement. It was possible only to give the fundamental positions in the six addresses then delivered, and a request was made at the conclusion of the Mission

by a considerable section of the audience for an opportunity of hearing further on these matters. It has therefore been arranged to hold these meetings as above, with Dr. Weston (the Missioner) as speaker. Opportunity for questions and discussion will be given after the addresses. All inquirers will be cordially welcomed.

Chatham.—A sale of work was held in connection with the Unitarian Church on November 12, and resulted in an addition of about £16 to the church funds. The sale was made the occasion of inaugurating the new "church parlour," which has been provided by the simple expedient of curtaining off the back part of the church building. This was done by a few members of the congregation, others providing the cost of the materials, so that the new curtains and fittings must be added to the sum realised by the sale. The opening ceremony was performed by Mrs. Humphrey Wood, at 3.30. The Rev. J. Morgan Whiteman, the minister, in moving a vote of thanks to Mrs. Wood, referred to the interest which she and her sister, Miss Tribe, took in all that concerned the welfare of the church or school, and the generous support they gave to them.

Chowbent.—Upon his eightieth birthday, on Monday last, Mr. Charles Eckersley received, and gratefully acknowledged, a letter of congratulation from his fellow-members of Chowbent Chapel. The letter, in the shape of an album bound in Morocco, and bearing the monogram C.E., was beautifully inscribed on vellum in lovely colours, and illuminated, and ran as follows:—"The congregation of your fellow-worshippers at Chowbent Chapel, with which from its origin so far back as 1645 your family has always been honourably and helpfully associated, and in whose devotional life especially, together with all other essential things, you yourself have successfully taken so deep and practical an interest, now most heartily congratulate you on the happy attainment of your eightieth birthday with such a large measure of health and comfort, and unitedly pray Almighty God that both you and Mrs. Eckersley may still enjoy to the full a continuance of the Divine Blessing."

Dundee.—On November 7 the first anniversary of the new congregation at Dundee, which followed Dr. Walsh from the Gilfillan Memorial Hall, was celebrated, the preacher being the resident minister, the Rev. H. Dawtrey, B.A. It being also Temperance Sunday, an address on this subject was delivered in the morning, and copies of a leaflet issued by the N.U.T.A., and of a pamphlet, "The World War with Intoxicants," by the Rev. W. G. Tarrant, were distributed to the members. The temporary premises, the Foresters' Hall, was comfortably filled both morning and evening. A letter of congratulation and cheer was received from Dr. Walsh, in which he referred in cordial terms to the loyalty and devotion of those who had supported him in Dundee. The present congregation, which numbers 320 members, is united and enthusiastic. On Wednesday evening following, a soiree was held in the Foresters' West Hall. The small room was crowded to its utmost capacity, there being 370 present. An excellent entertainment was given. Addresses were delivered by the minister, who occupied the chair, and by the Rev. Henry Williamson, whose personal reminiscences of George Gilfillan and David Macrae were listened to with great interest.

Glasgow.—Before leaving Glasgow the Rev. Dr. Hunter, late of Trinity Church, was presented by members of his congregation and by other friends with the sum of £3,517. In deference to Dr. Hunter's request, the presentations were made privately.

Hackney.—A Christmas bazaar, in aid of the New Gravel Pit Church School Rebuilding Fund, will be held at the Queen's (Small) Hall on December 3 and 4. Full particulars will

be found in our advertisement columns. Among the articles which will be offered for sale is a beautiful little oil painting by Josef Israels, which came into the secretary's possession under curious circumstances. It will be sold at an exceptionally low price for this master's work. There are also curios from China and Finland, &c. As fancy prices will not be charged, it is hoped that many friends will come and buy their Christmas presents at the bazaar, and enable the school buildings to be opened free from debt.

Leicester.—There was a large congregation present at the Free Christian Church on Sunday, November 16, including the Mayor (Councillor J. Russell Frears), a member of the church, who was accompanied by representatives of the Magisterial Bench, the Corporation, the Board of Guardians, and public officials. The service was conducted by the Rev. Kenneth Bond, formerly minister of the church, and now of Chesterfield, who, in his sermon, dealt with the Holy City, as conceived by Christ, and as compared with the cities we know at the present time. It was a stirring appeal for the fuller realisation of the conditions in which men and women live to-day, and of the responsibilities laid upon each member of the community to help to build up the city of the future by personal sacrifices. The cities of our modern civilisation, he said, are not holy cities, and the invisible things of God, the supreme and calming visions of His righteousness, are not the striking features of a modern town. When the modern citizen became rich enough, his first thoughts were to flee from the town to the suburbs, as if he were flying from a pestilence. He forgot he had helped to make the town what it was. He had not reformed the city; he had deformed it. The very measure of his gain was the measure of his brother's loss. That was a fact that must be relentlessly thrust home upon our consciences. The structure of society was not fraternal, and unless it was made so it must inevitably tend to become fratricidal. No increase in the means of production had brought us any nearer to the realisation of a true city of God. Science might reproduce the miracle of the loaves and fishes, but the benediction and division of them it could not bring about. That lay in the sphere of the spirit, and only those who were moved by the spirit could compass it, but compassed it must be if our cities are to be saved from becoming centres of incessant strife, hideous in the multiplications of mean streets, and unholy in their imprisonment of toiling multitudes who are born for freedom and light. They were beginning to realise, said Mr. Bond, in conclusion, that the task of creating a Holy City cannot in its very magnitude become a monopoly of any individual Church or party. It was a national, nay, an international, task. Our sacrifices would purify us, and we should come to see that culture and the accumulation of riches are not the same thing, that in the common wealth of the city every citizen is ennobled. Then the artist and the musician will cease to be regarded as idle cranks and entertainers. Together with the preachers of righteousness they will be revered as inspired souls, leaving in our spirits visions and voices of the invisible God.

Liverpool: Bootle.—The Rev. H. W. Hawkes terminated his ministry at West Kirby on Sunday, October 26 last. At the suggestion of the resident minister of the Bootle Free Church (the Rev. Walter Short, B.A.) the Bootle congregation met after the evening service on the same date, and resolved to extend a most cordial invitation to Mr. Hawkes to accept the position of Minister Emeritus. Mr. Hawkes entered the ministry in 1871, and has been in intimate touch with the Bootle congregation for the last twenty-two years. He was appointed its first minister in 1891.

Stourbridge.—On Thursday, November 13, the beautiful modern organ presented to Stourbridge Presbyterian Chapel by Mr. T. Grosvenor Lee, of Clent House, was opened with a service conducted by Dr. Ewart and a recital by Mr. J. E. Blurton, F.R.C.O. Mrs. Grosvenor Lee afterwards entertained the committee and choir in the chapel parlour, when the thanks of the congregation for Mr. Lee's generous gift were expressed by Mr. J. T. Short and Mr. W. W. Pagett, and supported by Mr. F. Taylor on behalf of the choir. Mr. Oliver Lee suitably responded. The organ has been built by Messrs. Nicholson & Lord, of Walsall, and has three manuals. It is fitted with pneumatic tubular action throughout, and is erected behind the handsome oak screen presented to the chapel in memory of Mrs. A. W. Worthington. Mr. Blurton's brilliant playing displayed the many beautiful stops to the best advantage, and regret was generally expressed that the state of Mr. Lee's health made it impossible for him to be present. Mr. Lee has been connected with this chapel in various ways all his life. He attended it in his childhood, and soon after moving to Birmingham at his father's death was appointed a trustee. When he again settled in this neighbourhood he took an active part in the affairs of the chapel till laid aside by illness. The Lee family has had a long and honourable connection with Worcestershire Nonconformity, and is descended from Richard Serjeant, in common with many other Unitarian families in the Midlands. Serjeant, at one time co-pastor with Baxter at Kidderminster, and later on Rector of Stone, was one of the "ejected ministers" in 1662, and settling in Hagley became a firm friend to local Nonconformity.

NOTES AND JOTTINGS.

THE GAMBLING MANIA.

Mr. J. M. Hogge, M.P., contributes a timely article on the evils of betting to the *Contemporary Review*, which deals specially with the forms of gambling specified in three Bills brought before Parliament last session. "The two most obvious mediums for betting," he says, "are the turf and the football field." In regard to the latter it was estimated that in certain districts of Liverpool, of 138,500 coupons issued by three firms, "79,000 were returned with money deposits." In a recent police case in Newcastle, it was found that two men, new to the business, had in a few short months netted several thousands profit. An agricultural labourer, who acted as an agent for them, made £120 commission in four months. "This is how some labourers live! The gigantic nature of this form of betting is not appreciated. It penetrates the workshop and the factory, and has become to many employers of labour an intolerable nuisance."

* * *

WHAT happens in the name of the turf is rightly described as "appalling," and evidence given in a recent libel action proved conclusively that the public is kept totally in the dark in regard to many circumstances which would, if they were known, materially reduce the betting, and that the backer of horses is the mere dupe of tipsters who pretend to have first-hand information which they have

no means of obtaining. "I feel absolutely convinced," continues Mr. Hogge, "that the Government should address itself to this grave problem. It is not realised how much waste is perpetrated by the vice of betting and gambling. There are, for example, only some fourteen days in the year, excluding Sundays, when there is not a horse race in the United Kingdom. There is an equivalent of about 550 days' racing in the year. There is the football season. And in addition to these, there is betting on pigeons, whippets, golf, cricket, bowling, &c. Continuously from week to week there are the newspaper competitions. I have calculated that at least £75,000,000 annually changes hands on the turf alone. If everything is included, the amount on a conservative estimate cannot be less than £100,000,000."

NEWSPAPERS AND PRIZE COMPETITIONS.

The growing popularity of prize competitions in newspapers, at which Lord Loreburn's Bill was aimed, affords matter for very serious consideration, in view of the large number of people averse to the ordinary forms of betting, who have been caught by what Mr. Hogge in the article to which we have just referred calls "the last expression of journalistic imbecility." The members of the Joint Committee of both Houses set up to deal with this evil came to some notable conclusions. They reported, as a result of the evidence they had collected, "that they considered no good purpose was served by the multiplication in newspapers and periodicals of prize competitions on subjects of little or no literary, artistic, or scientific interest, and in which the element of chance must almost inevitably enter. . . . They therefore recommended that it should be made legal for any proprietor, publisher, or editor of any newspaper or periodical to charge any form of entrance fee, including the purchase and return of coupons for prize competitions in his paper." At present these competitions are conducted under rules which place the supreme power in the hands of the Editor, whose decision cannot be questioned, and in many ways fraud is easily made possible.

THE SURVIVAL OF WITCHCRAFT.

The production of "The Witch" at the St. James's Theatre has resulted in some interesting correspondence in the *Times*, started by Mr. Oliver Madox Hueffer, who seems to entertain a fear lest the belief in witchcraft should be lightly discarded in a materialistic age which has nothing half so picturesque to offer in its place. Naturally Mr. Chesterton, whose "Magic" is running at another theatre, endorses this view, and complains of the unintelligent attitude of those who not only do not share his belief in the supernatural (which he can understand), but cannot see how he himself can possibly hold it. That really indicates "a breakdown in the brain." It is curious that this superstition actually does linger in many places at the present time, and, according to the *Daily News*, a well-known member of the Folklore Society who has been pursuing for thirty years investigations into the popular beliefs of many lands, has gathered together a fine collection of charms, mascots, and other evi-

dences of a belief which led to such terrible results in the middle ages. These, he hopes, may ultimately find a permanent and public home, for the collection is in many respects unique.

THE PRESERVATION OF BIRDS AND BEASTS.

The cause of the birds and beasts is still being earnestly pleaded both here and elsewhere. A meeting was held in London last week for the purpose, to quote the words of Sir Harry Johnston, who presided, of "strengthening the intention of the present administration to pass a Bill through Parliament to close British ports and markets to the introduction of the skins or plumes of certain birds." Mr. Charles Rothschild, who took a great part in starting the Society for the Promotion of National Reserves, is now attending the International Commission for the Protection of Nature at Berne as the representative of Great Britain. Nearly every country in the world, with the exception of France and Japan, is represented on this commission, and it is hoped that a permanent international organisation will be set up for the exchange of knowledge on the subject.

THE AMERICAN UNIVERSITY.

Dr. Starr Jordan, who lectured on "The American University" at the Birkbeck College last Saturday, does not believe in encouraging inefficiency. The University, he said, was not the place for men who neglected work, and in the United States they were moving more and more towards testing a man's work as he went on and sending him home to think about it if it was unsatisfactory. He himself once sent away 131 men in one day. The words of Emerson, "America means opportunity," supplied the basal idea of the American University. Their University institutions were not intended to maintain any kind of tradition or system; they were intended to meet the people's needs. One result of reaching out for all kinds of talent was an enormous increase of students. In California, where the population numbered 2,000,000, there were 8,000 University students.

THE WORKMAN'S HALF-HOLIDAY.

The working man in France, as in Germany, works longer hours than the British working man, and an attempt to introduce the Saturday afternoon holiday in France has signally failed. The *Conseil Supérieur du Travail* recently canvassed 500,000 firms and employers on the subject, but only a few agreed that a Saturday afternoon holiday was possible. According to the *Westminster Gazette*, there is no legal limitation of the hours of work on Saturday in Belgium, Austria-Hungary, and Italy. In Germany women are not allowed to work more than ten hours on Saturday and on the eve of holidays, which is a reduction of two hours on their normal day's work. In Switzerland an hour off the usual working-day of eleven hours is allowed. In Holland no married woman or a woman who has household duties may work after one o'clock on Saturday, and this same rule applies to young persons. In Greece the legal ten hours a day for women and young people is reduced to eight.

NEW GRAVEL PIT CHURCH, HACKNEY.

Christmas Bazaar

In Aid of the School Rebuilding Fund, at the QUEEN'S (Small) HALL, Langham Place, W.

On Wednesday, December 3, 1913, the Bazaar will be opened at 3.30 by

LADY DURNING LAWRENCE,

Chairman: CHARLES HAWKSLEY, Esq.,

and on Thursday, December 4, at 3.30 by

MRS. SYDNEY MARTINEAU.

Chairman: W. BLAKE ODGERS, K.C.

Doors open each day at 3 p.m. Bazaar closed at 10 p.m.

President of the Bazaar, Rev. Bertram Lister, M.A. Secretary and Treasurer, Miss Whitehead. Assistant Secretary, Mrs. J. S. Harding. Entertainment Secretary, Mr. H. E. Ford. Banker at Bazaar, Mr. J. S. Harding. Presidents of Stalls, Mrs. Bowles, Mrs. Clennell, Miss Green, Mrs. J. S. Harding (Friendly Neighbours), Mr. Parker, Miss St. Alphonse, Mrs. Wood, and Miss Whitehead.

Goods suitable for Christmas Presents at reasonable prices: Curios, Antiques, Pottery, Paintings, Cutlery, Embroidery, and Plain Work.

Concerts and Entertainments, Teas and Suppers, Parcel Stall.

Prices of Admission: Dec. 3, Opening to 6 o'clock, 2s. (season); after 6 o'clock, 1s.

Dec. 4, Opening to 6 o'clock, 1s.; after 6 o'clock, 6d.

Tickets may be had from the Hon. Sec., Miss Whitehead, 63, The Common, Upper Clapton, N.E., or from any of the Bazaar Officers and Stallholders, or at the doors.

Ilford Unitarian Christian Church

High Road (Near Connaught Rd. corner).

Founded 1906, by the London and South-Eastern Counties Provincial Assembly.

THREE DAYS' BAZAAR

will take place in

THE SCHOOLROOM

on December 4, 5, and 6, 1913,

with the object of clearing the Church of its

BUILDING DEBT OF £352.

To be opened

On Thursday, Dec. 4, at 4 p.m., by MRS. WORTHINGTON. Chairman, Mr. EDGAR WORTHINGTON, supported by Rev. Henry Gow, B.A., Rev. J. F. Brown, and Mr. E. R. Fyson.

On Friday, Dec. 5, at 5.45 p.m., by LADY SCHWANN. Chairman, Mr. C. FELLOWS PEARSON, supported by Rev. W. H. Drummond, B.A., Mrs. Drummond, and Mr. A. H. Laws.

On Saturday, Dec. 6, at 4 p.m., by LADY BETHELL. Chairman, Sir ARTHUR W. BIGGS, supported by Sir John Bethell, Bart, M.P., Mr. Walter Young, J.P., Mr. Thomas Sloman, and Rev. Gordon Cooper, B.A.

Gifts of any kind or donations will be gladly received by Rev. A. H. Biggs, M.A., Minister, 37, Coventry Road, Ilford; Josiah G. Foster, Bazaar Treasurer, 12, Kenilworth Gardens, Seven Kings, Ilford; Arthur Beesroft, Bazaar Secretary, 19, Highlands Gardens, Ilford.

BOOKS

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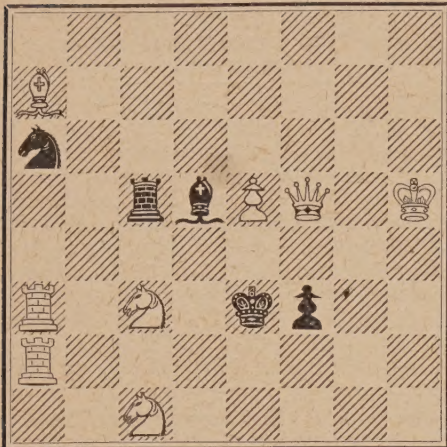
Nov. 22, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 33.

By MENDES DE MOBAES FILHO.
(Prize in Bolton Football Field.)

BLACK. (5 men.)



WHITE. (8 men.)

White to play and mate in two moves.

SOLUTION TO No. 31.

White.	Black.
1. Kt. Kt6	K x Kt
2. Q. Q5, &c.	
	if K. Kt6
2. Kt. B2, &c.	
	if K. K5
2. Q. B4, ch, &c.	

Correct solutions have been received from Thos. L. Rix, A. J. Hamblin, Dr. C. G. Higginson, F. S. M. (Mayfield), Geo. Ingledew, W. E. Arkell.

ANSWERS TO CORRESPONDENTS.

REV. B. C. CONSTABLE.—I am sorry I omitted acknowledgment of No. 30. You will be interested to see the story of No. 31—a very fine miniature.

R. B. D. (Edinburgh).—You will see from above solution that Black cannot avoid being caught, but it is only by a hair's-breadth.

W. E. ARKELL.—You are quite right, though the problem is quite wrong!

Bolton Football Field.—The usual half-yearly tourney held in this journal, of which I am the judge, has resulted as follows:—Best two-mover as quoted above, and hon. men. to T. R. Dawson, of Leeds. Best three-mover by G. Browne (Belfast) and hon. men. T. R. Dawson.

Sui-mates (or inverse problems).—There is a large field for construction in this direction, where White undertakes to compel Black to mate. The number of moves is frequently larger than in direct-mate work. I submit a specimen which I composed as a memorial to the death of Dr. Jan Dobrusky, the distinguished Bohemian composer. I add the full solution, and even if no attempt is made to solve the problem, playing over the moves may be of interest. They require much care in construction to ensure soundness. White (11 men): K at KR2; Q at KB8; Rs at QR5 and QKt1; Bs at Q4 and KR5; Kts at QB7 and KR3; Ps at QKt6, QB3, and Q3. Black (6 men): K at KB4; Bs at KB2 and QB4; Ps at Q3, KR3, and KR5. White to play and compel Black to mate in eight (8) moves. Solution: 1. B. R8, P. Q4; 2. R. KB1, ch, B. B7; 3. R. R8! P. Q5; 4. Q. B5, ch B. Q4; 5. R. KKt8! P x P; 6. B. Q1, P. B7; 7. B x P, P. R4; 8. R. Kt3, P x R, mate. It is amusing how the two Black Bs revolve round the scene of operations.

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Mrs. FREESTON

Chairman: F. W. Monks, Esq., J.P., Warrington.

November 29.—Opener:

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Chairman: The Rev. J. Edwin Odgers, M.A., D.D.

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Chairman: The Rev. J. COLLINS ODGERS, B.A.

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